

DIVINE INTERVENTION DURING DISASTER



AHMADJIBRIL.ORG

Divine Intervention During Disaster

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Question: Why doesn't Allāh سبحانه وتعالى intervene by stopping the killing of the innocent children in Gaza?

Another question that's been asked by many pertains to the recent events in Gaza, but it applies elsewhere, and it applies to personal problems as well. The summary of those questions is *"Why doesn't Allāh سبحانه وتعالى intervene by stopping the killing of the innocent children in Gaza?"* Why doesn't Allāh سبحانه وتعالى intervene by stopping the killing of innocent men and women in Gaza and elsewhere? It clearly appears to be coming from sincere brothers and sisters, many who are youth, and you can clearly see that they are bothered by having these types of thoughts. I ask Allāh سبحانه وتعالى to reward my dearest and beloved students who tirelessly spend days and nights producing clips and lectures, reaching a broad audience, which I can see through the online questions that I receive. May Allāh سبحانه وتعالى reward them Dunyā and Ākhirah and put Barakah in their lives and in their Da'wah and unite them and their families in Firdaws.

It's important to address such issues, because without proper teaching and upbringing in these matters — matters that pertain to the plight of the Ummah, just like personal hardships — without proper upbringing in these matters, they become playgrounds for the Shaytān to toy around with one's Īmān and faith. Among the biggest doubts that atheists, human Shayātīn, toss around is, *"How can there be a God (والعياذ بالله) when He doesn't intervene when innocent children are being killed?"* And we'll answer it for a Muslim audience, since the questions came from a Muslim audience.

First of all, for a believer, a simple review of the Qur'ān and Sunnah will show that there is not a single Āyah or Hadīth that guarantees a pain-free life for the believers, no matter how good they are, even if they are among the Muttaqīn, even if they are amongst the closest of the Awliyā', even if they are Anbiyā' and Siddiqīn. There is no guarantee of a life free of trials. This applies to both personal

trials and general plights of the Ummah that everyone is asking about. The Qur'ān and Sunnah actually teach you the opposite of that.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

We have certainly created man into hardship.¹

Mankind was created with trials, struggles, hardships, and troubles. When the Messenger ﷺ was asked which of the people are tried most severely, he didn't say it was the oppressors, tyrants, Fussāq, sinners, or Kuffār. He said *"The prophets."* He said, *"The prophets and those who come next to them, then those next to them."* He ﷺ made it clear that a man is afflicted and tried according to his Īmān. If his Īmān is firm, then the trials are more severe. Yes, there are verses that promise if you follow the guidance, Allāh سبحانه وتعالى will guide your heart during those difficult times. That's why you see scenes of patience (Inshā'Allāh) from Muslims that astonish the world, in various calamities throughout history and in the current events. Following the guidance doesn't mean you will not face trials. Following the guidance means Allāh سبحانه وتعالى will guide your heart to accept his Qadr.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ

No disaster strikes except by permission of Allāh. And whoever believes in Allāh — He will guide his heart.²

A life free of trials is impossible on this Earth, but following the guidance means you will have peace in your heart to endure difficulties while others

¹ [90:4]

² [64:11]

without guidance wouldn't be able to handle them. Following the guidance means when trials happen, you will be content with what Allāh سبحانه وتعالى has decreed for you. You will accept the Qadr of Allāh سبحانه وتعالى, knowing that what has befallen you was already written for you and no one can change it or control it but Allāh سبحانه وتعالى. يَهْدِي قَلْبَهُ means you know the trials were from Allāh سبحانه وتعالى, so you accept them with peace and ease in your heart. يَهْدِي قَلْبَهُ means you realize that whatever tragedy has befallen you personally or the Ummah as a whole, they could not have passed you or the Ummah, and whatever passed by you could not have befallen you. So you be at peace and ease in the destiny of Allāh سبحانه وتعالى. The believer knows it's from Allāh, it couldn't have happened if Allāh سبحانه وتعالى didn't want it to happen, and he keeps in his mind the tremendous reward for his patience.

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Indeed, the patient will be given their reward without account [i.e., limit].³

He keeps his tongue ripe with the Dhikr of Allāh سبحانه وتعالى راجعون. إنا لله وإنا إليه راجعون. سبحانه وتعالى. Some face trials after trials, trials that break *on* their backs one after another, but never *break* their backs. It gets to the point where one will have a numb back by Yaqīn in Allāh سبحانه وتعالى. The back becomes numb to trials through Yaqīn in Allāh سبحانه وتعالى.

So what we've established so far is that the Qur'ān promises a content life for the believers *during* trials. The Qur'ān does not promise even the best of the believers a life *free* of trials. The Qur'ān actually teaches the opposite. Allāh promises in the Qur'ān that there will be losses of loved ones, losses of lives, losses of property, destruction of livelihoods, losses of wealth and security, fear, famine, and tragedies.

³ [39:10]

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ^ف وَبَشِّرِ الصَّابِرِينَ

*And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.*⁴

The ل in وَلَنَبْلُوَنَّكُمْ is ل of Qasm, an oath by Allāh تعالى سبحانه. The ن is the ن of Tawkeed, the ن of affirmation, in وَلَنَبْلُوَنَّكُمْ. Multiple linguistic affirmations — oaths — the ن of affirmation saying what? Saying that you will be tested. Had Allāh تعالى سبحانه simply told us we will be tested, that would have been more than enough. It's coming from Allāh تعالى سبحانه, but Allāh تعالى سبحانه emphasized that fact of life to us with an oath and an affirmation. وَلَنَبْلُوَنَّكُمْ — you will be tested. It's translated to “والله، surely, you will be tested.” والله لَنَبْلُوَنَّكُمْ والله.

If you miss one of those verses while reading the Qur'ān, almost every few pages of the Qur'ān you'll find another reminder in one way or another, directly or indirectly, that you will surely encounter adversities.

أَحْسِبَ النَّاسُ أَنْ يَتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

Do the people think that they will be left to say, "We believe" and they will not be tried?

وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ ^ط فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

*But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.*⁵

⁴ [2:155]

⁵ [29:2-3]

Another verse,

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبُاسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?" ⁶

Another verse,

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ

Do you think that you will be left [as you are] while Allāh has not yet made evident those among you who strive [for His cause]...? ⁷

وَيَعْلَمَ الصَّابِرِينَ

and made evident those who are steadfast? ⁸

Allāh سبحانه وتعالى said,

⁶ [2:214]

⁷ [9:16]

⁸ [3:142]

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving.⁹

The stories of those before us, like the messengers, the messengers who endured hardships, that's all a lesson in this matter. Verse after verse, where Allāh سبحانه وتعالى is teaching us the basic facts of life. Why? So we will not have doubts like the one we're speaking about today. So that one knows what to expect, and when you're anticipating something you acclimate yourself into accepting it.

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً

And We test you with evil and with good as trial...¹⁰

We test you all through good and bad. *Fitnah*. Linguistically speaking, the term *Fitnah* was a term used to describe the refining of gold. It was then borrowed and used to describe the trials of life. Why? For gold to become pure, it's refined by fire. We're the raw material, and Allāh سبحانه وتعالى refines us through the trials of life. Trials refine one from sins. Trials refine the ranks. Back in the day, years and years would pass without any significant events that refine the ranks, and that's why the reality of many was hidden and not known. More recently, especially in the last two decades or so, trials have been falling like beads fall from a cut string of a Misbahah. Those trials refined the ranks and exposed the deviant Shuyūkh, the Munafiqīn, and the spineless cowards of the Ummah. When the strutting of the Murji'ah and their likes reached its peak in the lands, Allāh سبحانه وتعالى

⁹ [67:2]

¹⁰ [21:35]

exposed their deception and the deception of their rulers for the laymen — like what we saw in the Gaza cause.

Gaza refines and purifies the sins of the innocent believers who died on Tawhīd Inshā'Allāh, and those who were harmed and injured. It's a purification from sins for the believers who are on Tawhīd, the ones who endured the hostility, and also those whose hearts are traumatized, suffering the sleepless nights due to what they see, like those who ask the question. Without these trials, everyone will stand before Allāh سبحانه وتعالى and claim to want an A+.

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ

And We have made some of you [people] as trial for others - will you have patience? ¹¹

We made some of you as Fitnah and a trial for others. Truth and evil are Fitnah for each other. Oppressor and oppressed are a trial for each other. The rich and the poor are a test for each other. The strong and the weak are a trial for each other.

When the Sahābah were raised on these facts of life, they were tested and shaken with mighty shakings. They didn't ask, “*Why isn't Allāh سبحانه وتعالى intervening in our utmost difficulties, when we have Rasulullah ﷺ in our ranks?*” When they understood the facts of life from the Messenger ﷺ, the same teachings that we have in our hands today, their reaction was totally the opposite of what many asked today. They didn't ask why Allāh سبحانه وتعالى doesn't intervene, rather the more trials they endured, the more enemies and plights they faced, the more it increased their faith.

¹¹ [25:20]

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا إِيمَانًا
وَتَسْلِيمًا

And when the believers saw the companies, they said, "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth." And it increased them only in faith and acceptance.¹²

Their reaction to the world against them, one of the biggest plights during their time, was summarized in these three sentences. The world is against them. The world wants them off the face of this Earth. Three sentences every Muslim must keep between their eyes during calamities. هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ. They said this what Allāh and His Messenger ﷺ promised us. Qatādah said, *"The promise here is the promise that they will face trials."* هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ. What we're going through of trials is what Allāh and His Messenger ﷺ promised us. We're seeing it now before our eyes. هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ. Allāh and His Messenger spoke the truth. They Spoke the truth and they Speak the truth on everything. Their reaction to their Īmān is وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا. It didn't cause them to lose their faith, rather Allāh سبحانه وتعالى testified that the only effect the plight they endured had on their faith was that it increased their faith and their submissiveness to Allāh سبحانه وتعالى. The same with all the followers of the Messengers. Once they were raised on those facts of life and on Īmān and Yaqīn and on good deeds, the reaction is the same. When the followers of the Prophets were injured and massacred, Allāh سبحانه وتعالى tells us the reaction:

وَكَايْنٍ مِّنْ نَّبِيِّ قُتِلَ مَعَهُ رِيبُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۚ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

¹² [33:22]

And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast. ¹³

فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ — their reaction, once they knew what to expect, their reaction wasn't to question Allāh سبحانه وتعالى, but to submit and accept and use that as means to strengthen their Īmān. فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ. They didn't waver, they didn't lose heart over the affliction and suffering that they endured. وَمَا ضَعُفُوا — they didn't weaken. وَمَا اسْتَكْبَرُوا — they never surrendered nor did they give in. The reaction of every believer should be the same as their reaction.

Since the majority who asked appeared to be youth, let me explain this point in a practical way where the younger youth of the West will understand. I'm a teacher, and I say today we're taking a final. We have 'AbdAllāh and Sa'ad. 'AbdAllāh, as we know, is athletic and he's a weightlifter. Let's assume he's a bully and that he's aggressive and hostile. Sa'ad, on the other hand here, is much younger, much weaker, much thinner, and slimmer. He's laid back and he's always to himself. The test I'm giving is to see what happens between these two students. I want to test how the class reacts to what happens between those two students. And after the test is over — it might take days, weeks, or months — after it's over, I'll grade everyone. 'AbdAllāh begins to bully Sa'ad, and he begins to harm him and oppress him. The rest of the students may just sit and watch, or they may help Sa'ad or they may help 'AbdAllāh. Then some students run to me and say, *"Where are you teacher? Why didn't you stop the aggression of 'AbdAllāh? Why didn't you help Sa'ad? Why you let this happen to Sa'ad?"* And Sa'ad runs to me and says, *"Teacher, why didn't you get involved?"* My answer would be, *"You have it all wrong. I made it clear to you that this is a test and I'm gonna grade you. I'm testing, you're not testing me."* Allāh سبحانه وتعالى has the supreme examples. والله المثل الأعلى. The question, *"Why doesn't Allāh سبحانه وتعالى intervene?"* is best described as an inverted question. The one questioning is the one who should be questioned.

¹³ [3:146]

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

*He is not questioned about what He does, but they will be questioned.*¹⁴

We are His creation. We're His slaves. He's the Judge. We're all in His Kingdom under His Authority. The ruling is His Ruling. The judgment is His. No one is above Him. No one can supersede Him. No one can question Him. When we study 'Aqīdah, we need to emphasize the exaltation and veneration of Allāh سبحانه وتعالى. One cannot underestimate Allāh سبحانه وتعالى in any way!

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

*They have not appraised Allāh with true appraisal...*¹⁵

There's matters Allāh سبحانه وتعالى destines, the answer to why they happen or why doesn't Allāh سبحانه وتعالى intervene **is simply none of your business**. Some men can't even ask their wives why they do certain things around the house. Some youth, possibly some youth who asked me, cant even ask their parents about certain matters that they do. It could be out of respect, it could be out of fear, and it could be out of both. But they want to, والعياذ بالله, interrogate 'Allām Al-Ghuyūb, the Creator of the Heavens and the Earth and what's between them, about what He does? He does what He wants and it's not my business nor yours.

إِنَّ رَبَّكَ فَاعَالٍ لِّمَا يَرِيدُ

¹⁴ [21:23]

¹⁵ [39:67]

*Verily, your Lord is the Doer of whatsoever He intends (or wills).*¹⁶

In Sūrat Hūd and likewise in Sūrat Al-Burūj,

فَعَالٌ لِّمَا يُرِيدُ

*(He is the) Doer of whatsoever He intends (or wills).*¹⁷

You want to interrogate, والعاياذ بالله, the Almighty, the Great, the Transcendent Superior, Supreme جل في علاه? Merely understanding some of the Names and Attributes of Allāh سبحانه وتعالى help one comprehend this entire matter. If you know that Allāh سبحانه وتعالى is Al-'Alīm Al-Hakīm, as is repeated over and over in the Qur'ān, then you know He's the Most Wise, Most Knowledgeable. Do you not trust the decisions of the Most Wise, the Most Knowledgeable? Accept the Qadr of Allāh سبحانه وتعالى. Do as you're told and save knowing the wisdom for a discussion you will have when you speak to Allāh with no interpreter or screen between you and Him.

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمان وَلَا حِجَابٌ يَحْجُبُهُ

*here will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him.*¹⁸

One may get Waswasa from the Shaytān. Some of these whispers are Kufr, and they constrain the believer's heart. Once one combats those whispers and tries to

¹⁶ [11:107]

¹⁷ [85:16]

¹⁸ Bukhāri: 7443

push them away from his heart and he hates them, then in reality that person is a clear believer. Getting those whispers and then having then having hatred for such thoughts is not a deficiency in one's faith but rather a sign of one's Īmān. The Sahābah complained to the Messenger ﷺ about something similar to this. They told the Messenger ﷺ, *"We perceive in our minds thoughts we don't even dare to talk about. We consider them too grave to express."* The Messenger ﷺ asked them,

وَقَدْ وَجَدْتُمُوهُ؟

Do you really perceive it? ¹⁹

or in another narration, أَوْقَدْ وَجَدْتُمُوهُ. Did you really experience that? Meaning, do you experience those thoughts, those whispers, and you resist them? They said yes. Did he say to the Sahābah رضي الله عنهم أجمعين, you're hypocrites for these whispers that you have, والعياذ بالله? On the contrary, he said the opposite ﷺ. He said that's clear Īmān. ذَاكَ صَرِيحُ الْإِيمَانِ. He told the Sahābah that's clear Īmān. Having those whispers or thoughts, and then combating them, hating them, pushing them away, and resisting them from the heart means the Īmān is strong. If the Īmān wasn't strong, you wouldn't feel that way about such whispers and thoughts. That's why you resist those temptations, and they remain nothing but whispers, with no place for them in the hearts.

Most of the questions I received, you can clearly see our brothers and sisters in agony over having such whispers or thoughts. In the questions — most of them, if not all of them — you can see that they're resisting and pushing away that whisper. They don't want that question or doubt in their minds or in their hearts. ذَاكَ صَرِيحُ الْإِيمَانِ. That's a sign of clear Īmān, not Nifaq.

The oppression to the Ummah, or losses to the Ummah, like that which happened in Gaza, or prior to that in Baghūz or in Mosul, if you get any Waswasa about that, resist the Waswasa and that will be a sign of Īmān. Once it begins to

¹⁹ Muslim: 132a

seep and settle in heart, then that's the problem there. And the same with what's happening to our brothers and sisters in China, in Kashmīr, in Yemen, in 'Irāq, in Sūdān, our brothers, Ahl As-Sunnah, in Irān, in India, in Turkestān. All that is a test. Allāh سبحانه وتعالى tests us. It's a test for the oppressors. It's a test for the ones under the shade of the bombs and massacres. The ones who lost their lives were tested. The ones who lost limbs were tested. The ones in fear were tested. The ones who lost loved ones were tested. The injured ones were tested. Every one of us is being tested. It's a test for those who witness the oppression. Which side are you on? What are you going to do about it if you're able to? The entire Dunyā is a classroom being tested. The tests never stop until one meets Allāh سبحانه وتعالى. Once we meet Allāh سبحانه وتعالى, then the degrees and results get awarded.

If Allāh سبحانه وتعالى destroyed every single oppressor as soon as he oppressed, then this Dunyā will no longer be a testing ground. If the righteous, radiant faces of Muwahhidīn who raise the pure banner of Tawhīd, the ones who disbelieve in democracy and in the Rawāfidh. If *those* Muwahhidīn are victorious from the first round, then who *wouldn't* be in their ranks? If there was no oppression and transgression in criminals and occupiers, then how does Allāh سبحانه وتعالى choose martyrs?

وَيَتَّخِذُ مِنْكُمْ شُهَدَاءَ

*and that He may take martyrs from among you.*²⁰

With transgressions against Muslims, some remain firm, and some fall off the path of Tawhīd. Some flee to the Rawāfidh and democracy, and some flee to Allāh سبحانه وتعالى. Some become Mujāhidīn and some become Qā'idīn (those who sit back from the battlefield). Some support the oppressed, some desert them. Some spend in the sake of Allāh and some become stingy. Those who question

²⁰ [3:140]

Allāh سبحانه وتعالى — والعياذ بالله — about whats going on in Gaza or elsewhere, if they were to see those who were mentioned in the Qur’ān in Sūrat Al-Burūj, the ones who were being burnt in trenches with their infants for absolutely no other reason but their pure Tawhīd and *only* their pure Tawhīd, so those who have the doubts and questions today, if they saw them being burnt in the trenches, wouldn't they have said “*Why didn't Allāh سبحانه وتعالى intervene to save those burning infants and their parents after they're being fried for absolutely no other reason than saying لا إله إلا الله*”? Even though we don't know that the king and his henchmen who burnt the believers were avenged in this Dunyā, we know that Allāh سبحانه وتعالى called the death of those Muwahhidīn, those believers, He called it,

ذَلِكَ الْفَوْزُ الْكَبِيرُ

*That is the great success.*²¹

A great success. The burning of the Muwahhidīn was referred to as a great success. ذَلِكَ الْفَوْزُ الْكَبِيرُ. Matters are judged by the ultimate end, and the end victory is always for the believers. The same ones who have doubts today about the matter of Gaza and elsewhere, what would they have said if they were to see Umm ‘Ammār Sumayyah, the first martyr of Islām, while she was being tied up in the hot sun of Makkah being tortured and lashed and then killed. She died like many of the other Sahābah died. She didn't see establishment and Tamkin on this Earth, but in the proper definition of victory, she attained the Ultimate Victory. Umm ‘Ammār Sumayyah died, and her oppressor killers died. Where is she today and where are they? Just like the People of the Trench, they were burnt alive without seeing Tamkīn and establishment on this Earth. They died and their oppressors all subsequently died. The believers attained the Ultimate Victory and the oppressors will have the torment of Hell.

²¹ [85:11]

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.²²

Yes, there came a time when the believers were victorious and attained establishment and Tamkīn on this Earth, and it does happen. The same lands that the Sahābah were persecuted on became the lands that they ruled. Bilāl رضي الله عنه ascended the holiest spot on the lands he was tortured, to shout *in honor* the same words that he was being tortured for. But the Ultimate Victory is one grasping on his Tawhīd until he meets Allāh تعالى سبحانه with it. It's a wrong concept to think that all injustice is avenged by Allāh تعالى سبحانه in this world. Allāh تعالى سبحانه, at times, grants respite to the oppressor, but when He lays Hand upon him then He doesn't let him go.

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُؤَلِّمُ لِلظَّالِمِ فَإِذَا أَخَذَهُ لَمْ يَفْلِتْهُ

Allah, the Exalted and Glorious, grants respite to the oppressor. But when He lays Hand upon him, He does not then let him off.

ثُمَّ قَرَأَ: وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

The Prophet then recited this verse: "Such is the chastisement of thy Lord when He chastises the towns (inhabited by) wrongdoing persons. Surely, His punishment is painful, severe."²³

²² [85:10]

²³ Muslim: 2583

If all injustice was avenged by Allāh تعالى سبحانه in this world, then what's the meaning and need for the Day of Resurrection, and the Sirāt, and the Balance, and the Hisāb, and Jannah, and Jahannam? What's the need of all that if oppressors and enemies of Muwahhidīn get punished fully in this Dunyā?

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ج

And never think that Allāh is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror].²⁴

Allāh تعالى سبحانه said He may delay His Punishment لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ — until the Day when their eyes will stare in horror. If He does take them in this Dunyā for their Kufr and oppression, then it's from His Wisdom. And if He destroys them in this Dunyā, it's nothing compared to what's in store for them in the Ākhirah.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ط

And if Allāh were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term.

And when their term has come, they will not remain behind an hour, nor will they precede [it].²⁵

Reviving our belief in the Judgment Day showers our hearts with relief and assurance. Life is short. It's a matter of days before we leave this testing hall to stand before Allāh تعالى سبحانه on an open, level plain. It's reassuring, it's refreshing to the souls and hearts that there's a Day of Reckoning. And it's more

²⁴ [14:42]

²⁵ [16:61]

reassuring knowing that it's conducted by the King of Kings, Who's aware of every detail that happens to us. In this Dunyā, the more powerful one wins when he stands before a judge. The one with stronger connection is the winner. The one with a more eloquent lawyer is the winner. The wealthier one is the winner, even if they're the oppressors, even *while* they're the oppressors. When judged by Allāh سبحانه وتعالى, there's nothing but justice and the Record of Truth is presented before each one, and oppression, even if it's the weight of a mustard seed or even less, will be brought forth. It's the day when the children, men, and women who were killed in Gaza, or in Al-Baghūz, or in Fallūjah, or in Mosul, or in Yemen, they will come hanging on to their killers, with their jugular veins flowing with blood saying,

أَيُّ رَبِّ سَلَ هَذَا فِيمَ قَتَلَنِي

*O Lord, ask him why he killed me.*²⁶

Ask him, Ya Allāh, why did he kill me? The day when the rights will be given to their due. Rights will be given to the degree that a hornless sheep will be retaliated for by punishing the horned sheep, the one that broke its horns.

لَتُؤَدَّنَ الْحَقُّوْقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ

*Rights will certainly be restored to those entitled to them on the Day of Resurrection, (to the point that) even the hornless sheep will lay claim upon the horned one.*²⁷

²⁶ Nasā'i: 3999

²⁷ Muslim: 2582

Allāh never promised there will be no oppression in this testing ground. But pertaining to the Ākhirah, He did.

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

*This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allāh is swift in account.*²⁸

لَا ظُلْمَ الْيَوْمَ — no injustice on that day. And He said,

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

*And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.*²⁹

No soul will be wronged on that day. Looking into the window of the Ākhirah fills the hearts with joy and certainty that they will get their revenge from those who wronged them.

Finally, a point that I wanted to make is that the question about the delayed victory or hastening of the victory from Allāh سبحانه وتعالى is a question the most righteous asked about. It's much different than our topic today. For example,

²⁸ [40:17]

²⁹ [21:47]

حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ

Until [even their] messenger and those who believed with him said, "When is the help of Allāh?" ³⁰

When is the victory of Allāh coming? In the other verse,

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ^ط مَسْتَهْمِ الْبَاسَاءِ وَالضَّرَاءِ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near. ³¹

When will the help of Allāh come? That question is different than what we addressed today about why Allāh سبحانه وتعالى doesn't intervene, especially when it's combined with doubts and dissatisfaction in Allāh سبحانه وتعالى during trials. The issue of hastening the victory can be overcome by understanding the Sunan of Allāh سبحانه وتعالى during difficulties and with Yaqīn and Sabr. The Sahābah said to the Messenger,

أَلَا تَسْتَنْصِرُنَا أَلَا تَدْعُونَا

Will you ask Allah to help us? Will you invoke Allah for us? ³²

³⁰ [2:214]

³¹ [2:214]

³² Bukhāri: 6943

أَلَا تَسْتَنْصِرُ لَنَا, ask Allāh تعالى سبحانه to help us. أَلَا تَدْعُو لَنَا, make Du'ā for us. That matter is addressed by teaching the Sunan of Allāh تعالى سبحانه. So that's why the Messenger ﷺ explained how people before had a saw put to their heads, splitting them into two halves, and they remained steadfast throughout that. That's different than doubting Allāh تعالى سبحانه or questioning Allāh تعالى سبحانه.

Some of what I mentioned, possibly *most* of what I mentioned, was mentioned in much more detail in the Ghurabā' Series.³³ So one can get more details about that there, but I gave somewhat of a summary because of the large amount of questions that we got on this topic.

³³ Available to view and download [here](#).